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8-9), he concludes that the Persian vessels entered the narrows by the channel between Psyttalea and Salamis, in a long column which was taken in the flank by the Greeks before it could form into a line of battle extending from the promontory of Kynosoura in a NNW. direction across the strait towards Eleusis. This hypothesis accords, better than the generally accepted one, with the description of the battle in the Persians, which was written by an eye-witness of it, and declaimed before eye-witnesses only a few years after the event. Aischylos calls the order of the Persian vessels *ῥεῖθρα*, a *stream*, and in one verse refers to the Greek line as becoming visible all at once; whereas, if Grote's account be accepted, in accordance with which the positions are marked on the map given in Cox, *History of Greece* II, c. 5, the sun must have risen on the two fleets facing each other. Nor is it necessary to assume any disagreement of the poet's story with that of the historians. Professor Goodwin has only failed to remember the statement of Herodotos (VIII, 84), that, when the Greeks first moved, the barbarians were quite ready for the encounter.

The illustrations of this volume, unpretentious as they are, add materially to the intelligibility of the discussions. It is strange to find no credit given to Messrs. F. H. Bacon and R. Koldewey, whose microscopic initials alone are visible on most of the delineations. Mr. Bacon's exquisite drawings merit especial mention. The circular issued in January of this year, reprinted as an appendix to the volume, tells what is the present condition of the "American School," in the maintenance of which thirteen American colleges now coöperate; it is noteworthy that the Southern and Western States are represented by only three of these institutions.

ALFRED EMERSON.

SECOND ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION, 1880-81. By
J. W. Powell, Director, Washington, 1883. 4to. pp. xxxvii., 477.

Recent years have witnessed a new era in American anthropology, and the increased activity in the various lines of anthropological research by American investigators, and the improved methods adopted, promise to place the American branch of the science upon a sound and enduring basis. The time has certainly passed when apathy and want of interest in American anthropology can properly be charged against American scientists. No better illustration of the energy and zeal with which this study is being prosecuted in this country can be found than is presented by the Reports of the Bureau of Ethnology. Created

by Act of Congress, and drawing its funds from the liberality of that body, the Bureau is enabled to prosecute researches on a larger scale and to cover a larger field than would be possible under any other auspices.

The results obtained by the Bureau, as set forth in the present volume by its accomplished Director, have a twofold source. First, through the employment of scholars and specialists who constitute the working staff of the Bureau; second, by means of the aid of collaborators, whose researches are incited and guided by the Bureau. The present volume is made up of papers derived from both sources, though mainly from the former, and the variety of topics represented illustrates the scope of work undertaken.

The Annual Report of the Director details the results of the field work of the year, together with an account of the progress of papers on special subjects now in course of preparation, and also briefly mentions the articles which form the larger part of the volume. In introducing the latter he takes occasion to briefly epitomize some of the leading points presented, as well as to make certain deductions therefrom which reveal his acumen and fine knowledge of the use of facts in broad generalization.

The first paper is by Frank H. Cushing on *Zuni Fetiches*. His long residence among the Zunis, and the unusual opportunities he enjoyed for investigation, have led anthropologists to look forward to the publication of Mr. Cushing's results with keen interest—likely to be further enhanced by the contents of the present paper. The practice of fetichism is widespread among savage peoples, but it has rarely, perhaps never, been studied with the same care as in the case of the Zunis. The elaborate system of relationships believed by the Zunis to exist between animals, the animal gods, and human beings, together with the resulting hierarchy, with its powers and obligations, are extremely curious and interesting. Altogether Mr. Cushing's minute study of the Zuni fetiches, their origin and the ideas that centre about them, constitute a page of savage philosophy of wide significance.

In *Myths of the Iriquois*, by Mrs. Erminnie A. Smith, is presented an authoritative rendering of the folk-lore of this celebrated tribe. Qualified by long residence in the tribe and by acquaintance with its language, the author has been able to preserve the original flavor of these tales with singular fidelity. Like the investigations of Mr. Cushing, these myths afford glimpses of savage philosophy, or savage religion—the two terms are practically synonymous in this connection—which can be obtained from no other sources.

The paper entitled *Animal Carvings from Mounds of the Mississippi Valley*, by Henry W. Henshaw, is mainly devoted to the consideration of the assumed resemblances of certain carvings of birds and animals found

in the mounds of the Mississippi Valley to animals inhabiting remote southern homes, such resemblances having been made the basis of speculation as to the origin and connections of "The Mound-builders." The author reaches the following important conclusions: "First. That of the carving from the mounds which can be identified there are no representations of birds or animals not indigenous to the Mississippi Valley; and consequently that the theories of origin for the Mound-Builders suggested by the presence in the mounds of carvings of supposed foreign animals are without basis. Second. That a large majority of the carvings, instead of being, as assumed, exact likenesses from nature, possess in reality only the most general resemblance to the birds and animals of the region which they were doubtless intended to represent. Third. That there is no reason for believing that the masks and sculptures of human faces are more correct likenesses than are the animal carvings. Fourth. That the state of art culture reached by the Mound-Builders, as illustrated by their carvings, has been greatly overestimated."

Dr. Washington Matthews' paper on *Navaho Silversmiths* is a careful study of the methods of the Navajos in working silver into ornaments of various kinds and patterns. This industry is supposed to have been derived by the Navajos from the more advanced Mexican tribes to the southward and, whether so or not, is doubtless of indigenous native origin. Dr. Matthews finds, by a study of present methods and the comparison of recently made articles with earlier productions, that the Navajos have advanced in skill by borrowing tools and, to a certain extent, by adopting the methods of the Europeans, thus showing a degree of adaptability on the part of the Indian, and a capability of advancement which have frequently been denied him.

The title of the next paper is *Art in Shell of the Ancient Americans*, by W. H. Holmes. Qualifications of no ordinary kind are required for the treatment of this subject. In his conspicuous ability as an artist—ability to adequately represent the objects discussed, as well as to interpret their significance from an artistic standpoint—and in the excellence of his scientific attainments, Mr. Holmes unites the necessary qualifications to a rare degree. Incidental to the main object of the paper, the discussion of objects of shell from a strictly artistic standpoint, this paper contains much valuable information relative to the implements and utensils which are adorned by the aboriginal sculptor. The paper is fully illustrated, and the illustrations alone form a valuable contribution to the subject, assembling for comparison the artistic efforts of many different peoples from remote antiquity to recent time, as they appear in diverse objects of utility or ornament. Altogether the paper is a notable one, and the advent of the "exhaustive monograph" on the same subject, of

which the present "outline" is a forerunner, will be looked for with interest.

The Illustrated Catalogue of the Collections obtained from the Indians of New Mexico, by James Stevenson, purports to be nothing more than a catalogue of "two thousand eight hundred and fifty-eight specimens," obtained in 1879. Nevertheless, copious illustrations of the objects obtained, embracing "almost every object necessary to illustrate the domestic life and arts of the tribes" to which they belong, and the accompanying text, descriptive, not only of the specimens themselves, but in many cases of the methods employed in their production, give the catalogue a substantial value as a contribution to archæology.

H. W. HENSHAW.

D'UN TESORO DI MONETE ANGLO-SASSONI TROVATO NELL' ATRIO DELLE VESTALI. Dissertazione epistolare diretta al Sig. Comm. Rodolfo Lanciani dal Comm. Gio. Battista de Rossi. Roma: coi tipi del Salviucci, 1884.

One of the most interesting results of the excavations at the house of the Vestal Virgins at the foot of the Palatine, in Rome,¹ was the discovery, in a corner of the atrium, of a terra-cotta bowl containing a large collection of Anglo-Saxon coins of the ix. and x. centuries, together with a *fibula*. The *fibula* (clasp), consisting of two plates of brass inlaid with silver, was inscribed on the one with ✠DOMNO MA, and on the other ✠RINO PAPA. There were two popes of the name of *Marinus*, the first from 882 to 884, and the second from 942 to 946. The present inscription, as is shown by the coins, belongs to the second. This clasp is *unique* of its kind, and probably was used by some high official of the papal court to fasten his chlamys.

The coins number 835, of which one is gold and all the others silver. The former is a gold penny of the Emperor Theophilus (829-842), which has no relation with the main group; of the latter, two are of Pavia, one of Limoges, one of Ratisbon, and all the remainder, 830, are of the kings and from the mints of the Anglo-Saxons. The Anglo-Saxon coins are classified thus in chronological order:

AELFRED REX (Alfred the Great, 871-900),	.	.	.	.	3
EADVVEARD REX (Edward I., 900-924),	.	.	.	.	217
ÆDELSTAN REX (Aethelstan, 924-940),	.	.	.	.	393

¹ For these excavations see p. 102.